Myatt And The Convenience Of Conjecture

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I. An Overview

The disparaging often contumelious nature of much of the public debate, especially that propagated by the medium of the Internet, regarding David Myatt has its genesis in the lack of erudition evident in the failure by the author or authors to employ primary source material. [1] Contumelious, because of Myatt's alleged association with the O9A (Order of Nine Angles) which has been publicly described and banned, by one Western government, as a terrorist entity. [2]

One example of which alleged or conjectured association is a statement in a 2025 book published by a well-established and in certain circles well-regarded publishing house: that, in the early 1970s and in respect of the O9A, Myatt was "a founder of the O9A" and one of the O9A's "main protagonists." [3] The only citation in that 2025 book for the statements is for the one on page 142 which is to an article in a magazine produced by a political 'special interest group' which supplied no primary sources for their opinion; with the 2025 book subsequently referenced by others when claims such as that Myatt 'founded the O9A', that Myatt is the pseudonymous Anton Long, and so on, are repeated by others.

Similarly, the claim in the book *Black Sun, Aryan Cults, Esoteric Nazism and the Politics of Identity*, published by New York University Press in 2002, and written by Nicholas Goodrick-Clarke, is cited by others (including by contributors to the tertiary Internet source 'wikipedia' in the article about Myatt) when the claim by Goodrick-Clarke is based not on own research using primary sources but on his opinion that a photocopy of a typewritten text titled *Diablerie: Revelations of a Satanist*, a copy of which is in the British Library, [4] was written by Myatt and is an account of parts of his life.

Another example is the book *Satanism: A Social History* by Massimo Introvigne published in 2016, which is cited by numerous others (including 'wikipedia') in the matter of Myatt and the O9A, with the claims about Myatt made by Introvigne entirely based on secondary sources such as Goodrick-Clarke rather than his own research using primary sources.

Thus, a spurious 'chain of authority' is created with the result that a large number of people, including some individuals employed in academia, [5] assume, believe, or assert that Myatt *is* 'Anton Long', that he *did* found the Order of Nine Angles, that he *is* (or was) a Satanist, and *therefore* that his denials are tantamount to, or actually are, lies or a deception by a Satanist, and can therefore by ignored or dismissed.

There has thus developed, over a decade or more and regarding Myatt, what may be termed the convenience of conjecture, where individuals, having not bothered to do their own research, publicly express an opinion about Myatt based on what little they know or assume, or unknowingly or otherwise use the fallacy of reasoning known as the appeal to authority by repeating what others have written or said about him; and where those considered to be academics (that is, employed in academia) who, having not undertaken research wholly based on primary sources, publicly and usually by means of a printed medium, also use the fallacy of appeal to authority relying as they mostly do on the conjectures of others be those others considered to be academics or otherwise.

An pertinent example of this convenience of conjecture regarding Myatt occurred in 2026 when Internet allegations were made by an anonymous person who had written and circulated two tirades, amounting to around 63 pages, regarding a 1974 newspaper article about a group called the Temple of the Sun and a later criminal trial in Leeds Crown Court during which the Prosecution mentioned that article. The

anonymous allegationist, however, claimed that newspaper article and the Prosecution mention of it were 'primary sources', which in his opinion 'proved' that Myatt was a Satanist and the founder of the ONA, conveniently neglecting, or failing to research and provide, both Myatt's published version of the story, in for example the text *Ethos of Extremism*, [6] and Myatt's response to what was said by the Prosecution about that article, a response available in a transcript of Myatt's trial. The anonymous allegationist, also conveniently, neglected to compare what Myatt was alleged to have said to the journalist who had written the newspaper article to early writings by 'Anton Long', for as the author of the text *A Conspiracy Theorist By Any Other Name* [7] noticed "there are glaring 'tells' - indications of deceit - in what the journalist alleged Myatt said," since the statements the journalist attributed to Myatt were all

> "cribbed from freely available late 1960s Church of Satan literature, including the books *Satanic Rituals* and *Satanic Bible* with the latter, for instance, using phrases such as 'masters of the world' and 'the Age of Satan' which are typical examples of what we may term 'Church of Satan speak', or CoS-speak for brevity. There is nothing redolent of the ONA at all in what the journalist alleged Myatt said, as would be expected if Myatt was, as has been claimed, involved with the O9A and its leader (...) " [7]

The author of that text also provided examples of "early ONA-speak" from the 1980s published *Black Book of Satan*, a copy of which is in the British Library, [8] and compared them with "CoS-speak" from Church of Satan literature, noting that "the apparent obsessives [allegationists] have, in regard to that 1974 interview, somehow missed the differences between CoS-speak and early ONA-speak."

In the aforementioned 2026 example of the convenience of conjecture, such a neglect of that difference, together with the failure to provide both Myatt's side of the story and what a transcript of the 1974 trial revealed, is also redolent of prejudice; that is of

> "a judgement formed before due examination or consideration; a premature or hasty judgement; a prejudgement; preconceived opinion not based on reason or actual experience; bias, partiality; unreasoned dislike, hostility; an unreasoning preference or objection; a preliminary or anticipatory judgement; a feeling, favourable or unfavourable, towards any person or thing, prior to or not based on actual experience; a prepossession; a bias or leaning to one side; an unreasoning predilection or objection." [9]

II. Erudition And Primary Sources

A person who is erudite is someone who has a profound, detailed, knowledge of a subject or subjects attained through an individual study over an extended period of time, usually several years, of the primary source material of that subject or those subjects. Which primary source materials are generally the first, the earliest, occurrence of the source or sources. In the case of manuscript material, the earliest text or texts known or so far discovered. Hence, a person with an erudite knowledge of the Greek New Testament attributed to John would have studied (and been able to read the text of) manuscripts such as Papyrus Bodmer XIV-XV.

In the matter of authorship of written or printed material, a primary source would be a text or an item which a person had confirmed they had written, or which two or more accredited forensic linguists were of the opinion, through for a example a comparison with the known works that person had confirmed they had written, that that person had indeed written the text or the item in question.

A common fallacy is the assumption that certain published, often printed, material - such as the text of an interview - are primary sources whereas, unless verified by certain means they are secondary sources. Hence, an interview with an individual printed in a newspaper or magazine is a secondary source, often judged to be hearsay, unless and until the interviewee and/or the interviewer affirms (for example in a Court of Law) that it is or was a true and accurate account of what that interviewee said, or, if a recording was made, unless or until that recording has been verified as authentic by the person interviewed and/or

verified as untampered with by an agreed expert (for example one appointed by the Police or similar authority) with a history of testimony in Courts of Law.

In the matter of the conjectured involvement of Myatt with the O9A there are no primary sources. For Myatt has publicly denied being 'Anton Long' and denied writing the texts that various persons have alleged he has written, such as Goodrick-Clarke in the case of *Diablerie*, [10] anonymous persons in the case of *Bealuwes Gast*, [11][12] and others in the case of *Hostia*. [13] Myatt has also publicly stated that what a journalist alleged he had said in an interview printed in a newspaper in 1974 was untrue, a statement born out by an analysis of the content of that interview. [7]

Which denials, however, have not prevented and undoubtedly will not prevent, the unerudite (or, as Myatt might write, the dishonourable) among us from alleging, and continuing to allege, that he is lying and from conjecturing that he has been and is being deceitful.

But, as Myatt wrote and acknowledges writing,

> "Individuals can either believe what others have said and written and do say or write about me, or they can do what I consider in my rather old-fashioned way is the honourable, the fair, thing: which is to make their own judgement based on a personal knowing of a person over a period of time or, failing that, accord the person the benefit of the doubt." [14]

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[1] In regard to primary sources, qv. section II. Erudition And Primary Sources.

[2] https://gazette.govt.nz/notice/id/2025-au7135

[3] Dominic Alessio & Robert J. Wallis, *Eclectic Esoterrorism: deconstructing the Order of the Nine Angles,* in *Faith, Folk And The Far Right*, Manchester University Press, 2025, pp. xx, 142.

[4] General Reference Collection Cup.711/742, BNB GB9219567

[5] "A place where the arts and sciences are taught; an institution for the study of higher learning; in the general sense including a university, but in popular usage restricted to an educational institution claiming to hold a rank between a university or college and a school." Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 1 (A-BAZ, p.64)

[6] *Ethos of Extremism,* Part Two, https://davidmyatt.wordpress.com/wp-content/uploads/2017/10/ethos-extremism-extracts.pdf

[7] *A Conspiracy Theorist By Any Other Name*, https://egnatiusseverin.wordpress.com/wp-content/uploads/2026/05/a-conspiracy-theorist-by-any-other-name.pdf

[8] General Reference Collection Cup.815/51

[9] Oxford English Dictionary, second edition, Oxford University Press, 1989, volume 12 (POI-QUE, p.356)

[10] *A Skeptic Reviews Diablerie*, 2013, in https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[11] *Bealuwes Gast - A Study in Forgery*, 2014, in https://archive.org/download/diablerie-and-bealuwes-gast/Diablerie-and-Bealuwes-Gast.pdf

[12] *Yet Another Internet Argy-Bargy*, https://archive.org/download/argy-bargy_20260119/argy-bargy-v3.pdf

[13] *Hostia: History, Authorship, And The O9A*, 2022, https://archive.org/download/o9a-hostia-overview-v1/o9a-hostia-overview-v1.pdf

[14] *A 2026 Interview: David Myatt And Aymenn Jawad Al-Tamimi*, https://davidmyatt.wordpress.com/wp-content/uploads/2026/01/dm-nterview-january-2026.pdf

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